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feet bound is to be the guardian door god, *pa mên shên* (把門神).

To bend one leg at the knee and bind it in that position with one arm stretched over the head and the other straight out, and then to tie the hair to a beam overhead is hanging up the military god of wealth, *tiao wu ts'ai shên* (吊武財神). Hanging up by the armpits and flogging represents the civil god of wealth (文財神).

In all there are said to be seventy-two kinds of these punishments, the inventions of a degraded humanity. Many of these cannot be learned by enquiry, while others are unfit for publication.

Duties of a District Magistrate,

Ta Ch'ing chou hsien kung shih (大清州縣公事)

A new appointment is announced in the Provincial Treasurer's Yamen by a notice hung up. A notification on red paper is sent to the present official, giving his successor's name and other particulars; this is also posted in the yamen.

Those managing public business in the yamens collect money for the new magistrate's outfit—a thousand or perhaps several thousand taels, *ti hsü chih* (遞須知). If the money is accepted these men will afterwards attend to affairs according to their own wills; otherwise the magistrate will be more free.

On the proper day men and horses are sent off to bring the new official. On arrival at the city gates he enters a pavilion put up for the purpose where a pig's head, feet and tail, *san shêng* (三牲), are prepared with candles and incense already burning, and he kneels and worships the city gates. Some officials are very superstitious as to the point at which they enter the city.

One of his first duties is to inspect the city walls, *yüeh ch'êng* (閱城), and he also worships in the Confucian temple. Both old and new incumbents worship the seals of office when these change hands. There is also a ceremony of kneeling and bowing toward Peking.

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On a lucky day at a lucky hour the seals are handed over in the yamen inner court in the presence of the official underlings and public men. After this the yamen runners march round the outer court, jumping as they go, and then go in and *k'o t'ou* to the new official. This is to welcome him and to acknowledge his authority.

He sends cards to the important men and offices in the city, after which people call to pay their respects.

Then the roll of underlings is called, including the writers, yamen runners and country headmen. This is afterwards done monthly.

The grain in the government granaries has to be measured, *yüeh ts'ang*(閱倉), before the former official leaves; but sometimes an estimate is made and a sum of money paid over to cover deficiency.

The retiring magistrate must receive an acknowledgment that all has been duly handed over. Unless he produces this to his superior officer in the capital he will not get a new post.

The new man puts out a proclamation, *kuan fang*(關防), telling the public he has brought no relatives or friends with him and that they are not to be deceived by any professing to be such.

The former official is escorted out of the city, and the guilds and shopkeepers cover his sedan chair with red silk or cloth. If he has been popular a big umbrella, embellished with many people's names, may be given to him; tables are set out in the street with wine and sweets.

An examination is held for candidates for the attorneys' or copyists' places, *k'ao tai shu* (考代書). Successful candidates, about eight in each district, have to pay thirty taels before receiving their seals. They may have associates who pay part of the money and use the same seals. All lawsuits pass through these men's hands. An indictment is not received unless written on the official paper and stamped by the official attorney.

On certain fixed days, usually the 3rd and 8th of each moon, the large doors of the yamen are thrown open and the

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647 693 indictments by poor people are received without fees, *fang kao* (放告). Such are not received on other days unless on the 1st and 15th as the magistrate returns from worshipping at the temple.

A table hung in the yamen gives a list of cases and dates of trial.

There are three courts in a yamen. The outer, *ta t'ang* (大堂), is the imperial court; the second, or *êrh t'ang*, is the district court and the inner, *hua t'ing* (花廳), is the magistrate's private court. Both when he takes his seat in the imperial court and when he adjourns the court, three guns are fired.

When a "coroners' inquest" is held a pavilion is put up for the magistrate and his retinue; his nose is filled with assafœtida, *o wei* (阿魏), and underlings carry incense. If the body is fresh the *wu tso* (仵作) simply calls out to the recorder the wounds, etc., on the body. In an important case, the magistrate himself examines what is said to be the fatal wound, *chih ming shang* (致命傷). If the body is decayed it is boiled in big pots, the bones are rubbed clean with cotton wool and the wounds show up on them! For such a case the *wu tso* has to call in experienced assistants. Some seventy or eighty different kinds of knives or instruments are brought into use; the bones of the body are counted and expected to number 360; the water-carriers are put on oath, since salt mixed with the water obliterates bruises on the bones.

If murder is suspected in a house and no traces can be seen, the room is shut up and thoroughly fumigated with mulberry leaves and the walls and floor are soaked with vinegar; then the blood will show up on the walls and even the position of the body may be clearly seen. This kind of inquest involves the expenditure of some thousands of taels and only the rich can indulge.

On returning from an inquest the magistrate in his chair goes through burning straw at his yamen entrance, to drive off noxious smells and evil spirits.

When there is a conflagration the magistrate must get up any hour of the night to assist. Underlings carry a

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kuo kou (火鈎), a long pole with a hook on it for pulling down houses, and a *ma ta* (麻搭), or hemp mop on a pole, which is dipped in water and dabbled on freshly ignited places. In recent years force pumps have been introduced. The official orders the pulling down of houses to prevent the fire spreading, and he enquires when and how the fire originated. If a resident started it he will be beaten to expel the fire demon, and if it is not his first offence he may be expelled from the neighbourhood. An incendiary if caught will be put to death, as the crime is of equal gravity with murder and grave-robbing.

For the official duty of praying for rain, etc., see under Fasts. On the 1st and 15th of each month incense is burned, *chiang hsiang* (降香), in the temple of the city-god *ch'êng huang* (城皇), the god of War, the god of Literature, the god of Fire and perhaps elsewhere. The official may go himself or by deputy. A Mohammedan official will only act by deputy.

In spring and autumn, at fixed times, sacrifices of five pigs, five sheep and an ox are made to the Sage in the Confucian temple.

Sacrifices to the god of Agriculture are offered in March and September. The god is said to be Shên-Nung (神農) (B.C. 2700). He is also called Hou t'u (后土), and Ti shên (地神). These sacrifices are generally made in a field kept for the purpose, but used for farming between times. The offerings are pigs and sheep.

At the feast in the 7th moon and at Ch'ing ming offerings are made at the *li t'an* (厲壇), or altar of the discontented dead. Piles of paper money are burned in a roofless stone structure usually in the public burying ground. Sometimes the magistrate does this public duty by proxy.

The official does not attend on the execution ground, but he must see the prisoners bound and the heads must be brought back to him. He whips the executioner lest evil influences should be brought by him. (See under *Punishments.*)

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A suit may often be stopped, *lan liu* (攔留), by payment of money even after the indictment has been written. In family quarrels this is common, even in life and death cases, as a mother-in-law beating to death her daughter-in-law. 694

Sometimes one goes straight to the magistrate and calls for redress of a grievance; he must come out or send a deputy; but the usual result is an order to present an indictment.

A first petition being rejected the litigant may try again, altering what the magistrate has objected to, adding necessary witnesses, etc.

Before going to a higher court there are eight ways in which a litigant may appeal to an official against his decision. Sending up documents to a higher court costs a great deal of money, both to the official and to the yamen bureaus.

Tzŭ kao (自稿) is a plea written by the petitioner himself; the language is generally forcible and the copyist adds these two characters.

Tzŭ ch'o (自戳) means stamped by himself. Sometimes a hand or a foot, but usually only the thumb, is put in the ink. The magistrate dreads such cases, for the petitioner will only be satisfied with a decision in his favor, and an appeal to a higher court is probable.

Sometimes litigants are requested to put thumbmarks to a document declaring each side will accept the magistrate's decision and end the case.

When a magistrate is about to leave, cases are sometimes withdrawn, *ch'ou an* (抽案), for fear he should unduly hasten a decision or should leave them undecided to a successor who may shelve them.

Signs of Authority, Followers, etc.

When the magistrate is judging a case a duplicate of the seal box is hung behind him. A jar of bamboos stands on the table; if he throws down one tally, it means a hundred blows; if he tumbles out all the tallies it means unlimited beating. There are other tallies for other uses; and there is 695 693

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695 693 a box of vermilion ink for signing official documents. These things are called the official's life (性命), *hsing ming*, life, or his 衣, 飯, 碗 *i*, *fan*, *wan*, clothes, rice, and bowl.

647 693 On going out his sedan chair is carried by four men, he wears official garments, beads and hat; criers go before and men with boards on which are written his literary degrees and former offices; assistants follow on horseback, and every one, whether riding or on foot, must get out of the way as he passes.

The district magistrate is really the strongest official in a province and has life and death in his hands. He is called the father and mother official, *fu-mu kuan*, and *chêng t'ang* (正堂).

His first class confidential secretary is called *hsing min shih yeh* (刑民師爺) by the official and *hei pi* (黑筆) *shih yeh* by the people. He is also called *mu p'in* (幕賓), or district steward.

The tutor in the magistrate's family ranks with him; at a feast only one of them can be present as he must have the chief seat; the other has a table sent to his own quarters.

The *shu chi* (書記), or *t'ieh hsieh* (帖寫), letter-writer and indictment-maker for the official, is usually a student for the secretariat.

There is an apprentice to the secretary, *mao kai tzŭ shih yeh* (毛蓋子師爺).

Between the official and people is a middleman called *ta yeh* (大爺) *mên kao* (門稿) and other names. He is said to be the magistrate's throat since all business passes through him. His assistant is the *kuan an san yeh*, manager of law-suit documents.

The clerk who puts the red ink finishing touches on official papers is called *ch'ien ya* (簽押). When the seals are used the magistrate or his wife sits by to prevent their unauthorized use.

The *shui ch'i* (稅契) receives taxes on sales of property.

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The yamen food is in three grades; the official and secretaries have the first class, the *ta yeh* the second, the watchmen and other menials the third. 647 693

There are a few other employees in a yamen besides those above named.